FINALITY

OF

PROPHETHOOD

by

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In the name of Allah, the Most Merciful and the Most Beneficent

FINALITY OF PROPHETHOOD

"O people! Muhammad has no sons among ye men, but verily, he is the Apostle of God and the last in the line of Prophets. And God is Aware of everything" (*Al-Ahzab:* 40)

This verse has been revealed in the *fifth Ruku'* (para or passage) of Surah al-ahzab. In this Ruku' Allah has provided answers to all those objections raised by the hypocrites, which had given rise to a storm of calumnies, slander and mischief in respect of the marriage of Holy Prophet Muhammad (peace be upon him) with Hadrat Zainab (may Allah be pleased with her).

These hypocrites argued that Zainab was the wife of an adopted son of the Holy Prophet and by this connection she stood in the position of the Prophet's daughter-in-law. Hence, after her divorce from Zaid, the Prophet had taken his own daughter-in-law as wife.

In order to refute this allegation Allah told clearly in verse 37 that this marriage had Divine

sanction behind it and was made to serve as a lawful precedent for Muslim men to marry the wives of their adopted sons after they had been divorced by their husbands. Later in verses 38 and 39 Allah affirmed that no power could hinder the Porphet from discharging a Divine obligation. The Peophets are ordained to fear God, not the people. It has been an invariable *practice of the Apostles* to transmit the Divine message without any extraneous care and to perform the duties enjoined upon them by Allah without fear or hesitation. Afterwards a verse was revealed which extinguished the basis of all objections.

In the first place, they had charged "You have taken your daughter-in-law as wife, in contravention of your own law that the wife of a son is forbidden to his father".

In refutation of this charge it was affirmed by the Almighty, "Muhammad had no sons among ye men" ...thereby making absolutely clear that the man whose divorced wife was taken into wedlock by the Prophet being not his real son; the act, therefore, did not imply violation of it.

The argument of their second charge ran thus: "Admitted that the adopted son is not the real one, and on that basis a father might lawfully marry the divorced spouse of his adopted son, but where was the compulsion for the Prophet to do so"?

Allah affirmed in answer to this charge: "But, verily, he is the Apostle of Allah". The implication is

that it was Allah's mandate to the Holy Prophet to wipe out all prejudices and declare all taboos that pagan custom had unnecessarily imposed upon the people, as lawful. In this respect the Prophet's action was unequivocal and left no room for doubt.[1]

In order to lay particular emphasis upon this point Allah observes: خاتم النبيين "And he is the last in the line of Prophets", which means that no messenger nor even a Prophet charged with the mission of carrying out reforms in the sphere of law or society which might have been omitted (God for-

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1. At this point those who deny the finality of Muhammad's Prophethood (PBUH) demand to know the tradition in which this allegation has been reported. This query in fact lays bare their ignorance. The Holy Qur'an furnishes answers to the charges of the mischief-mongers at several points without actually mentioning the charge. In each case, however, the relevant text bears unmistakable evidence as to which allegation is being answered. In the present case also the answer contains the substance of the question. The use of the conjunctive word 'but' at the end of the first sentence presupposes that part of the question had yet to be dealt with. The second sentence, therefore, furnishes answer to the remaining part of the question. The first sentence had revealed to the objectors the answer to their charge that 'Muhammad had married his daughter-in-law'. However, the second point of the question "where was the compulsion for the Prophet to do so" still called for an answer. This answer was provided by the next sentence in the text: "But verily, Muhammad is the Apostle of God and last in the line of Prophets of God".

   The point may be further explained by taking an illustration from ordinary conversation. Someone says. "Zaid had not risen, but that Bakr has stood up". Now this conveys the sense that Zaid has not risen, but the matter does not end there, as it gives rise to the query "If Zaid has not risen, who has stood up then"? The subordinate clause of the above sentence "but Bakr has stood up" supplies an answer to this query. It is the same in the above case.

bid) during the lifetime of Muhammad (PBUH) will ever succeed him. Since Allah ordained the ministry of Prophet Muhammad (PBUH) to be final, it was, therefore, imperative that he should accomplish the task of uprooting this pagan custom.

Later the point has been further emphasised in the revelation وكان الله بكل شيئ عليما: "God is Aware of everything". The true import of this revelation is that Allah deemed it best to remove this pagan custom through the agency of Prophet Muhammad (PBUH) and that Allah only could take cognisance of the harm that the perpetuation of this infidel custom would have entailed. Allah was well Aware that the line of Prophethood ended in Muhammad (PBUH) whose precedent the whole *ummah* would follow, and had he not done away with this custom, there would arise no man comparable in status to Prophet Muhammad (PBUH) who could accomplish the task. And suppose a reformer had arisen in later times who would break this custom, his act would not have constituted a universal or permanent precedent for Muslims of all ages and all countries to follow. No other person that follows will embody the Divine sanctity which attaches to the person of Prophet Muhammad (PBUH). Hence the precedent of no man but Muhammad has the potential of wiping out the idea of all pagan customs the souls of men for all time to come.

THE VERDICT OF THE TEXT OF THE QUR'AN

A group who has raised the hereby of a new Prophethood in modern times explains the meaning of the idea of the 'Finality of Prophethood' as the 'Stamp of Prophethood' thereby implying that all prophets who would succeed Muhammad (PBUH) will bear his stamp and will attain to prophethood by his seal alone. No one, in other words, who does not bear the seal of Muhammad (PBUH) will attain the status of Prophethood.

But the context in which the term 'the last in the line of Prophets' has been revealed in the Holy Qur'an leaves no scope for such speculation.

If indeed the term 'last in the line of Prophets' does bear the meaning intended by this group, then this term is surely out of place in the context in which it has been revealed. Furthermore, when the term is charged with this meaning it distorts the whole purpose of the revealed verse.

In this verse God refutes the charge and dispels doubts created by the mischievous people about the marriage of Prophet Muhammad (PBUH) with Zainab (may Allah be pleased with her), the divorced wife of the Prophet's adopted son, Zaid. Does it stand to reason to make a sudden interpolation in this context of the point that Muhammad (PBUH) was the 'seal of Prophets" and that Allah had delegated to him the authority of attesting the bonafides of succeeding prophets?

This interpretation bears no connection with the context – not the least even and is contrary to the purpose of Divine argument against the heretics. If this interpretation were true the non-believers might well have argued: "There is no hurry in doing away with this custom now. You might safely leave this task for your successor prophets who will bear your stamp".

According to a second interpretation of the idea of the finality of Prophethood advanced by this group it is said that the term 'last in the line of Prophets' means the 'exalted Prophet'. They further explain that the line of Apostles will continue, though the excellence of Prophethood has been culminated in the person of Muhammad (PBUH). This interpretation is no less defective and harmful than the other one. It hardly bears any relation to the context and, in fact, conveys a contradictory sense of the verse. Taking this thread of argument the infidels and hypocrites would have plausibly pointed out "Sir, there will be other prophets after you, howsoever inferior in status compared to you, to fulfil the Divine mission, why must you take it upon yourself to remove this custom also"?

THE DICTIONARY MEANING OF THE WORD 'KHATAM-AL-NABIYYIN'

It is evident that the text can bear one meaning and it is that *Khatam-al-Nabiyyin* خاتم النّبيين. stands for the 'Finality of Prophethood' with a clear implication that the prophethood has been culminated and finalised in Muhammad (PBUH). It is not only the context that supports this interpretation but also the lexicography.

According to Arabic lexicon and the linguistic usage 'Khatam' to affix seal; to close; to come to an end; and to carry something to its ultimate end.

Khatama al-Amala ختم العمل is equivalent to *Far'gha min al-'Amali'* فرغ من العمل. Which means 'to get over with the task'. *Khatama al-Ina* ختم الاناء .... bears the meaning 'The vessel has been closed and sealed so that nothing can go into it, nor can its cantents spill out'.

Khatam-al-Kitab ختم الكتاب conveys the meaning 'The letter has been enclosed and sealed so that it is finally secured'.

Khatama-'Ala-al-Qalb ختم على القلب means 'The heart has been sealed so that it cannot perceive anything new nor can it forswear what it has already imbibed'.

Khitamu-Kulli Mashrubin ختام كل مشروب implies 'the final taste that is left in the mouth when the drink is over'.

Khatimatu Kulli Shaiinn 'Aqibathu wa Akhiratuhu خاتمة كل شيئ عاقبته واخرته means 'The end

in the case or everything denotes its doom and ultimate finish'.

Khatm-ul-Shaii Balagha Akhirahu ختم الشيئ بلغ آخره conveys the sense, 'To end a thing means to carry it to its ultimate limit'.

The term *Khatam-i-Qur'an* ختم قرآن is used in the similar sense and the closing verses of Qur'anic Suras are referred to as *Khawatim.*

Khatim-ul-Qaum Akhiruhum خاتم القوم آخرهم means 'The last man in the tribe'.

(Refer to *Lisan-ul-'Arab; Qamus* and *Aqrab-ul-Muwarid)*[2]

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2. We have referred to three lexicons here, yet the elucidation of this point is not confined to these works alone. All authoritative dictionaries of the Arabic language interpret the word *Khatam* in the sense that we have given to it. But the deniers of the Finality of Prophethood in their endeavour to make a sneaky assault on the religion of God argue that if we refer to someone as 'Last of the Poets' or 'Last of the Commentators', we do not necessarily mean that no poet, legist or commentator will come after them; rather we only mean to say that all excellence of their art has been concentrated in such men.

   The actual position, however, is that when we do use these exaggerated epithets for someone we do not thereby replace or remove the original meaning of the word 'Last'. It is preposterous to assume that by its metaphorical 'use to the excellence or perfection of a man', the word 'Last,loses its original or real significance which is 'Final'. Such an assumption can only be accepted by a person who lacks elementary knowledge of the rules of grammar. There is no grammatical principal in any language by which the metaphorical meaning of a word may be taken as its real or original meaning. Besides, the metaphorical meaning in no case replaces or obliterates the real and basic meaning of the word.

   When you tell an Arab *'Ja Khatam ul-Qaum,* he will certainly not take it to mean that 'the perfect or the most excellent man of the tribe has come'. He will, on the other hand, take it to mean that 'the whole tribe, even to the last man has come'.

For this reason all linguists and commentators agree that *Khatam-ul-Nabiyyin* means 'The Last in the line of Prophets'.

The word *Khatam* خاتم in its dictionary meaning and linguistic usage does not refer to the post office stamp which is affixed on the outgoing mail. Its literal meaning is the 'seal' which is put on the envelope to secure its contents.

There is another point to be considered. Such terms as the 'Last Poet', the 'Last Legist' or the 'Last Narrator *of hadith*' are eulogies used by men for other human beings whom they deem to be perfect and excellent. Those who use these hyperboles for other men certainly cannot say, nor do they know, that people of such excellence will come in later times or not. So in human language these apellations are hyperboles, but when God uses for a person that such and such quality has been culminated in him, there is no reason to take it in the metaphorical sense in the strain of human expression. If Allah had pronounced someone as 'Last Poet'. he would have been last poet in the literal sense of the word. If Allah appoints someone as His 'Last Prophet', there is absolutely no possibility of any other attaining to that dignity after that.

God is Omniscient. Man has but limited knowledge. This being so, how can one construe the human praise of a person as 'Last Poet' or the last of the jurists in the same sense as God's pronouncement of a person as the 'Last Prophet'?

THE OBSERVATIONS OF THE HOLY PROPHET (PBUH) ABOUT THE FINALITY OF PROPHETHOOD

The meaning of the word *Khatam* خاتم that emerges out of the context of the Holy Qur'an and which is the same as given in all lexicons of the Arabic language is also affirmed by the observation of the Holy Prophet (peace and blessings of Allah be upon him). We quote some authentic traditions to illustrate the case in point:

1. The Holy Prophet (PBUH) observed: "The tribe of Israel were guided by prophets. When a prophet passed away, another prophet succeeded him. But no prophet will come after me; only caliphs will succeed me". *(Bukhari,* Kitab-ul-Manaqib).
2. The Prophet of God (PBUH) affirmed: "My position in relation to the prophets who came before me can be explained by the following example:

   "A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marvelled from that niche?

   "I am like unto that one missing brick and I am the last in the line of the Prophets". (*Bukhari,* Kitab-ul-Manaqib)

   (In other words with the advent of the Prophet Muhammad (PBUH) the edifice of Prophethood

has been completed and there is no empty niche in this edifice to provide room for another prophet).

Four traditions relating to this subject are recorded, in *Muslim*, Kitab-ul-Fada'il, Babu: Khatim-in-Nabiyyin. The latter tradition contains the following additional sentence. 'So I came and in me the line of Prophets has ended".

The very same tradition in similar words has been reported in *Tirmidhi*, Kitab-ul-Manaqib, Bab-Fadlin Nabi and Kitab-Adab, Bab-ul-Amthal.

In *Musnad Abu Dawud Tayalisi* this tradition has been incorporated among other traditions reported by Jabir bin 'Abdullah; and its last sentence reads: "It is in me that line of Prophets came to its final end".

Musnad Ahmad contains traditions reported by Hadrat Ubbayyi bin Ka'b, Hadrat Abu Sa'id Khudri and Hadrat Abu Huraira (may Allah be pleased with them) on the same subject with a slight variation of words here and there.

3. The Holy Prophet (PBUH) observed: "God has bestowed upon me six favours which the former prophets did not enjoy:
   i) I have been endowed with the gift of pithy and perfect speech.
   ii) I was granted victory owing to my awe.
   iii) The spoils of war were made lawful unto me.

iv) The whole earth has been made the place of worship for me and it has become the means of purfications for me also. (In other words in my religion offering of prayers is not confined to certain specified places of worship). Prayers can be offered at any place over the earth. And in case water is not available it is lawful for my people to perform ablutions with earth (Tayammum) and to cleanse themselves with the soil if water for bathing is scarce.

v) I have been sent by Allah to carry His Divine message to the whole world.

vi) And the line of prophets has come to its final end in me. *(Muslim, Tirmidhi, Ibn Majah)*

4. The Prophet of Allah (PBUH) affirmed: "The chain of Messengers and Prophets has come to an end. There shall be no Messenger nor Prophet after me". *Tirmidhi,* Kitab-ur-Rouya Babu: Zahab-un-Nubuwwa, *Musnad Ahmad,* Marwiyat-Anas bin Malik)

5. The Holy Prophet (PBUH) observed: "I am Muhammad, I am Ahmad, I am the effacer and infidelity shall be erased through me; I am the assembler. People shall be assembled on Doomsday after my time. (In other words Doom is my only successor). And I am the last in the sense that no prophet shall succeed me". (*Bukhari and Muslim,* Kitab-ul-Fada'il, Bab:

Asmaun-Nabi; *Tirmidhi,* Kitab-ul-Adab, Bab: Asma-un-Nabi; *Muatta',* Kitab-u-Asma un Nabi, *Al-Mustadrak Hakim,* Kitab-ut-Tarikh, Bab: Asma-un-Nabi)

6. The Prophet of God (PBUH) observed: "God Almighty hath sent unto the world no Apostle who did not warn his people about the appearance of Dajjal (Anti-Christ, but Dajjal did not appear in their time). I am the last in the line of Prophets and ye are the last community of believers. Without doubt, then, Dajjal shall appear from amongst ye". (*Ibn Majah,* Kitab-ul-Fitan, Bab: Dajjal).
7. 'Abdur Rahman bin Jubair reported: "I heard 'Abdullah bin 'Amr ibn-'As narrating that 'One day the Holy Prophet (PBUH) came out of his house and joined our company. His manner gave us the impression as if he were leaving us'. He said, "I am Muhammad, the unlettered prophet of Allah, and repeated this statement three times. Then he affirmed: 'There will be no Prophet after me'". *Musnad Ahmad,* Marwiyat 'Abdullah bin Amr ibn-'As.)
8. The Holy Prophet (peace and blessings of Allah be upon him) said: "Allah will send no Apostle after me, but only *Mubashshirat.* It was said: what is meant by *al-Mubashshirat.* He said: Good vision or pious vision". *(Musnad Ahmad,* Marwuyat Abu Tufail, *Nasa'i, Abu Dawud)*

(In other words there is no possibility of Divine

revelation in future. At the most if someone receives an inspiration from Allah he will receive it in the form of "pious dream".

9. The Holy Prophet (PBUH) said: "If an Apostle were to suceed me, it would have been 'Umar bin Khattab. *(Tirmidhi,* Kitab-ul-Manaqib)
10. The Holy Prophet (PBUH) told Hadrat 'Ali, "You are related to me as Aaron was related to Moses (peace be upon him). But no Apostle will come after me". (*Bukhari and Muslim,* Kitab Fada'il as-Sahaba).

    This tradition is recorded in *Bukhari* and *Muslim* in the account of the Battle of Tabuk also. *Musnad Ahmad* records two traditions narrated by Hadrat Sa'd bin Abi Waqqas (may Allah be pleased with him) on this subject. The last sentence in one of these traditions runs as follows: 'Behold there is no prophethood after me'.

    Detailed accounts of the traditions incorporated in *Abu Dawud Tayalisi,* Imam Ahmad and Muhammad bin Ishaque report that on the eve of his departure for the battle of Tabuk, the Holy Prophet (PBUH) had resolved to leave Hadrat 'Ali behind him in order to look after the defence and superintend the affairs of Medina. The hypocrites thereupon began to spread insinuations and rumours about Hadrat 'Ali. Hadrat 'Ali went to the Prophet and submitted: 'O Prophet of Allah, are you leaving me

behind among women and children'? On this occasion in order to set his mind at peace the Holy Prophet (PBUH) observed: "You are related to me as was Aaron with Moses". In other words as Hadrat Moses on the Koh-i-Tur had left Hadrat Aaron behind him to look after the tribe of Israel so I (Muhammad) leave you behind to look after the defence of Medina". At the same time apprehending that this comparative allusion to Hadrat Aaron might later on give rise to heresies, the Holy Prophet (PBUH) immediately made it clear that "There will be no Prophet after me".

11. Thauban reports: "The Holy Prophet (PBUH) observed: And there will arise thirty impostors in my *ummah* and each one of them will pronounce to the world that he is a prophet but I am the last in the line of the Prophets of God and no Apostle will come after me". (*Abu-Dawud,* Kitab-ul-Fitan)

    Abu Dawud in 'Kitab-ul-Malahim' has recorded another tradition reported by Abu Huraira on the same subject. *Tirmidhi* has also recorded these two traditions as reported by Hadrat Thauban and Hadrat Abu Huraira.

    The text of the second tradition runs thus: "It will come to this that thirty impostors will arise and each one of them will put forth his claim to be the Apostle of God".

12. The Holy Prophet (PBUH) observed: Among the

tribe of Israel who went before you there indeed were such people who held communion with God, even though they were not His Prophets. If ever there arose a person from among my people who would hold communion with God, it would be none else but 'Umar (May Allah be pleased with him). *(Bukhari,* Kitab-ul-Manaqib).

A version of this same tradition in *Muslim* contains *Muhaddithuna* instead of *Yukallimuna.* But then *Mukalima* and *Muhaddith* bear identical meaning i.e., a man enjoys the privilege of holding direct communion with God or a person who is addressed by the Almighty from the unseen. Thus we conclude that if there had been any person among the followers of Muhammad who could hold communion with God without being reaised to the dignity of prophethood, it would have been 'Umar'.

13. The Prophet of God (PBUH) said: "No Prophet will come after me and there will, therefore, be no other community of followers of any new prophet". *(Baihaqi,* Kitab-ul-Rouya; *Tabarani).*
14. The Holy Prophet (PBUH) observed: "I am the last in the line of the Prophets of God and my mosque is the last mosque (referring to the Holy Mosque of the Prophet)".[3] *(Muslim,* Kitab-

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3. Referring to this tradition disbelievers in the Finality of Prophethood argue that the Holy Prophet (PBUH) called his mosque the last mosque de- the fact that it is not the last mosque, as countless other

ul-Hajj; Bab: Fadl-us-Salat bi Masjidi Mecca wal Medina)
A large number of such traditions of the Holy

mosques have been built after it all over the world. Similarly when the Holy Prophet (PBUH) observed: 'I am the last prophet, it did not mean that the line of prophets had ended, but that Muhammad (PBUH) was the Last as regards his excellence amongst the Prophets of God and mosque was the last one in the same sense.

Such foolish reasoning is an irrefutable proof of the fact that these people have lost the faculty of perceiving the true meaning of the words of God and those of His Prophet (PBUH). Even a cursory glance through the whole chain of traditions in the context of which this particular tradition has been recorded makes true import of the words of the Holy Prophet clear to any man.

In this context the various traditions which Imam Muslim has recorded on the authority of Hadrat Abu Huraira, Hadrat 'Abdullah bin'Umar and the mother of the Faithful Hadrat Maimuna narrate that there are only three mosques in the world to which the greatest sanctity is attached, and these are sacred above all other mosques. Worship in these mosques is rewarded with thousandfold blessings in comparison to offering prayers in other mosques. It is because of this reason that it has been declared lawful to undertake a journey to these mosques to offer prayers therein.. No other mosque, save these three, can claim such sanctity that a person should make a journey to offer worship there leaving all other mosques. Among the three mosques which bear the greatest sanctity in Islam the first one is 'Masjid Al-Haram' which was built by Hadrat Abraham (peace be on him); the second one is the 'Masjid Al-Aqsa' which was erected by Hadrat Sulaiman (peace be on him); and the third mosque is 'Masjid-i-Nabawi' in the Holy City of Medina which was founded by the Holy Prophet (PBUH).

The observation of the Holy Prophet in regard to 'the last mosque' should be viewed in this context. The words of the Prophet (PBUH) meant that no Prophet would come after him, hence there would be no fourth mosque after the last Masjid-i-Nabawi (a mosque of the last Prophet). It follows, therefore, that no other mosque should bear such sanctity, that worship in it should be rewarded with more blessings in comparison with worship in other mosques and further there shall be no fourth mosque towards which it is lawful or even desirable for people to make a journey in order to offer prayers.

Prophet (peace and blessings of Allah be upon him) have been reported by the companions and a great many compilers have recorded them from authoritative sources.

A study of these traditions shows that the Holy Prophet on several occasions, and in various ways and in different words made it explicitly clear that he was the Last Prophet of God; that no prophet would follow him and that the line of Prophets had ended in him. Furthermore, those who would claim to be Prophets and Messengers of God after his time would be impostors and liars.[4]

There can be no authentic, creditable and conclusive interpretation of the words of the Holy Qur'an, Khatam-un-Nabiyyin than that given by the Holy Prophet (PBUH) for the credentials of the

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4. In contrast to the observations of the Holy Prophet the deniers of the Finality of Prophethood quote the following words ascribed to Hadrat 'Aisha: "Say, indeed, that the Holy Prophet is the Final Apostle of God; but say not that no Prophet will come after him".
In the first place it is an audacity to quote the words of Hadrat 'Aisha for contradicting the explicit Command of the Holy Prophet (PBUH). Morever the very words attributed to Hadrat 'Aisha are not authentic. No authoritative work on Hadith contains this observation of Hadrat 'Aisha nor any notable compiler of traditions has recorded or referred to it.
This tradition is derived from a commentary entitled *Durr-i-Manthur* and a compilation of Hadith known as *Takmilah Majm-a-ul-Bihar*, but its source and credentials are unknown. It is the height of audacity to put forward a statement of a lady companion in order to contradict the explicit observations of the Holy Prophet which the eminent traditionists have transmitted on the most authentic chains of transmission.

Holy Prophet (PBUH) need no proof and the authority of his words is unassailable. His words are authentic and a proof in themselves. When the Prophet is explaining a *Nass* of the Holy Qur'an, his explanation is the most authentic and a proof positive.

The question is who else besides the Holy Prophet (PBUH) to whom the Qur'an was revealed is better qualified to comprehend its meaning and to explain its contents to us? And he who advances an alternative explanation, shall we regard his claims as worthy of our consideration let alone our acquiescence?

THE CONSENSUS OF THE COMPANIONS

After the Holy Qur'an and Sunnah, the consensus of the Companions of the Prophet (PBUH) holds the third position. All authentic historical traditions reveal that the companions of the Prophet (PBUH) had unanimously waged a war on the claimants to the prophethood and their adherents after the demise of the Holy Prophet (PBUH).

In this connection the case of Musailama is particularly significant. This man did not deny that Muhammad (PBUH) was the Prophet of God; he claimed that God had appointed him as a co-prophet with Muhammad to share his task. The letter which Musailama had addressed to the Holy Prophet just before his death reads:

"From Musailama the Prophet of God to Muhammad the Prophet of God. I wish to inform you that I have been appointed as your partner to share in the burden of Prophethood". *(Tabar,* Vol. II, p. 399, Egypt.). The historian Tabari has recorded a tradition which says that the 'call to prayers' (Adhan) which Musailama had devised for his followers included the words "I testify that Muhammad is the Prophet of God".

Despite Musailama's clear affirmation of the Prophethood of Muhammad (PBUH) he was declared an apostate and was ostracised from the society of Islam. Not only this but a war was waged

on Musailama. History also bears witness to the fact that the tribe of *Hunaifa (Banu Hunaifa)* had accepted Musailama's claim to Prophethood in good faith. They had been genuinely led to believe that Muhammad (PBUH) had of his own accord declared Musailama as his partner in Prophethood. A man who had learnt Qur'an in the Holy City of Medina went to the tribe of *Banu Hunaifa* and falsely represented the verses of the Qur'an as having been revealed to Musailama. (*Al-Badaya wan-Nihaya*, Vol. 5, p 51).

Though *Banu Hunaifa* had been deliberately misinformed, nevertheless the companions of the Holy Prophet did not recognise them as Muslims and sent an army against them. There is no scope here for taking the view that the companions had fought against them as rebels and not as apostates. Islamic Law lays down that in the event of a war against the rebel Muslims, the prisoners taken in battle cannot be taken into slavery. The law further requires that even the rebellious Dhimmis, when taken as prisoners in battle, shall not go into slavery. But when military action was taken against Musailama and his followers, Hadrat Abu Bakr declared that the women and children of the enemy would be taken as slaves; and when they were taken prisoners in battle, they were enslaved. From among these a girl was given as a slave to Hadrat 'Ali. She bore him a son named Muhammad bin Hanfiya, who is a renowned figure in the history of

Islam. *(Al-Badaya wan-Nihaya,* Vol. VI, pp. 316 and 325).

This event is a clear proof of the fact that when companions fought against Musailama, they did not charge him with rebellion. The charge against him was that he had preferred a claim to Prophethood after the line of Prophets had ended in Muhammad (peace and blessings of Allah be upon him) and he had thus misled other people to affirm faith in his claim of prophethood. The action against Musailama was taken immediately after the death of the Holy Prophet (PBUH) under the leadership of Hadrat Abu Bakr Siddique (may God be pleased with him), and it had the unanimous support of the entire body of the companions. There can be found no better and explicit example of the consensus of the companions than this.

THE CONSENSUS OF ALL THE ULEMA OF THE UMMAH

Next in the line of authority after the consensus of the companions stands the consensus, in matters of religion, of those ulema of the Muslims who came after the time of companions (may God be pleased with them). A glance through the history of Islam from the first century up to the modern times reveals to us the fact that the ulema of all periods in every Islamic country of the world are unanimous in their conviction that no new prophet can be raised after Muhammad. They all agree in the belief that anyone who lays a claim to Prophethood after Muhammad (PBUH) and anyone who puts faith in such a claim is an apostate and an outcaste from the community of Islam.

The following facts are appended as an illustration of this:

1. A man in the time of *Imam Abu Hanifa* (80 A.H.-150 A.H.) laid a claim to prophethood and said "Let me show you the proofs of my prophethood". The Great Imam thereupon warned the people: "Anyone who asks of this man the credentials of Prophethood, shall become an apostate, for the Prophet of God (PBUH) has explicitly declared: "No Prophet will come after me". *(Manaqib al-Imam-i-Azam Abi Hanifa,* Ibn Ahmad al-Makki, Vol. I, p. 161, published in Hyderabad A.H. 1321).

2. *'Allama Ibn Jarir Tabari* (224 A.H.-310 A.H.) in his renowned commentary of the Holy Qur'an gives the following interpretation of the verse *walakin Rasul Allahi wa Khatam-ul-Nabiyyin:* "He has closed and sealed the prophethood and the door (of prophethood) shall not open for anyone till the end of the world". (Vide *Commentary of Ibn-i-Jarir,* Vol. 22, p. 12).
3. In his book *'Aqida-i-Salfia,* Imam Tahavi (239, A.H.-321 A.H.) while explaining the beliefs of the pious forbearers and particularly those of Imam Abu Hanifa, Imam Abu Yusuf and Imam Muhammad writes that Muhammad (PBUH) is a highly venerable servant of God. He is the chosen Prophet and the favourite Messenger of Allah. He is the Last of the Prophets, leader of the pious, chief of the Messengers of Allah and the beloved one of the Lord. After him every claim to prophethood is an error manifest and worship of one's evil-self". *(Sharah al-Tahawiya Fil-'Aqidat-ul-Salfia,* Dar-ul-Ma'arif, Egypt, pages 15, 87, 96, 97, 100, 102).
4. *'Allama Ibn Hazm Andulasi* (384 A.H. - 456 A.H.) writes: "It is certain that the chain of Divine revelations has come to an end after the death of the Holy Prophet (PBUH). The proof of this lies in the fact that none but a prophet can be the recipient of Divine revelations and God has affirmed that Muhammad has no sons among ye men and he is the Messenger of God

and that he has sealed the office of Prophethood". *(Al-Mohallah,* Vol. I, p. 26).

5. *Imam Ghazali* (450 A.H. - 505 A.H.) says "If[5] the right of denying the authority of consensus be admitted, it will give rise to many absurdities. For example, if somone says that it is possible for a person to attain the office of Prophethood after our Apostle Muhammad (PBUH) we shall not hesitate to pronounce him as an infidel, but in the course of a controversy the man who wishes to prove that any reluctance in pronouncing such a person as an apotate is a sin shall have to seek the aid of consensus in support of his arguments, because reason is no arbiter against the possibility of the existence of a 'new prophet'. As regards the followers of the 'new prophets' they will not be utterly incapable of making various interpretations of *La Nabiya Ba'di,* 'There will be no Prophet after me' and *Khatam-ul-Nabiyyin* 'Last of the Prophets'. A follower of the 'new prophets' might say that *Khatam-ul-Nabiyyin* 'Last of the Prophet' bears the meaning "Last of the Prominent Messengers". If you argue that "Prophets" is a common word, he would very

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5. We have quoted here the original Arabic text (in Urdu Edition) opinion of Imam Ghazali because the deniers of the idea of the Finality of Prophethood have vehemently challenged the authenticity of this reference.

easily give this term a particular significance with regard to his own 'Prophethood'. In respect of 'No Prophet will come after him', such a man would contend that this expression does not say that 'No Messengers will follow him'. There is a difference between a Prophet and a Messenger. The status of a Prophet is higher than that of the Messenger. The fact is that such absurdities can be indulged in ad infinitum. It is not difficult, in our view, to make different interpretations of a word. Besides, there is ample scope for people to commit blunders ever and beyond these points in the exposition of these obvious and clear words. We cannot even say that those who make such interpretations are guilty of the denial of clear injunctions. But to refute those who have but their faith in the false expositions we shall say that the entire *ummah* by a consensus of opinion recognizes that the words 'No Prophet shall come after him' and the context of the tradition suggest that the Holy Prophet meant that 'no Prophet, nor Messenger shall follow him'. Furthermore, the ummah is agreed on the point that the above words of the Holy Prophet leave no scope for a different interpretation than given to it by the consensus of the *ummah* and he who would not join the consensus is no more than a dissident. *(Al-Iqtisad Fil aiteqad,* p. 114, Egypt).

6. *Mohy-us-Sunnah Baghavi* (died 510 A.H.) writes in his commentary *Ma'lam-al-Tanzil:* "God brought the line of Prophets to an end with him. Hence he is the Final Prophet.... Ibn 'Abbas affirms that God (in this verse) has given His verdict that no Prophet will come after Prophet Muhammad (peace and blessings of Allah be upon him)". (Vol. 3, p. 158).
7. *'Allama Zamakhshri* (467 A.H. - 538 A.H.) writes in his commentary entitled *Kashshaaf,* "If you ask: How can Muhammad be the last of the Prophets when Hadrat 'Isa (Jesus Christ) will appear towards the end of the world?" I shall reply "The Finality of Prophethood of Muhammad (PBUH) means that no one will be endowed with prophethood after him; Hadrat 'Isa is among those upon whom Prophethood was endowed before Muhammad (PBUH). Moreover, Hadrat 'Isa will appear as a follower of Muhammad and he will offer prayers with his face turned towards the Qiblah of Islam, as a member of the community of the Muslims". (Vol. 2, p. 215).
8. *Qazi 'Iyad* (died A.H. 544), writes: "He who lays a claim to prophethood or affirms that a man can attain the office of prophethood or can acquire the dignity of a prophet through purification of soul, as is alleged by some philosophers and sufis; similarly a person who does not claim to be a prophet, but declares

that he is the recipient of Divine revelation all such persons are apostates and deniers of the Prophethood of Muhammad (PBUH) for Muhammad (PBUH) has conveyed the message of God to us that he is the final prophet and no prophet will come after him. He had also conveyed to us the Divine message that he has finally sealed the office of Prophethood and that he has been sent as a Prophet and a Messenger to the whole of mankind. It is the consensus of the entire *ummah* that these words of the Holy Prophet are clear enough and eloquently speak of the fact that they can admit of no other interpretation or amendment in their meaning. Hence there is no doubt that all these sects are outside the consensus of the *ummah* but also on the ground of these words having been transmitted with utmost authenticity". *(Shifa,* Vol. 2, pp. 270 - 271).

9. *'Allama Shahrastani* (died A.H. 548) in his renowned book, *Almilal wan Nahal,* writes: "And similarly he who says that a Prophet shall come after Muhammad (PBUH) there are no two opinions that such a man is an infidel". (Vol. 3, p. 249).
10. *Imam Razi* (543 A.H. - 606 A.H.) in his work *Tafsir Kabir* while explaining the meaning of the verse *Khatam-un-Nabiyyin* states: "In this context the term *Khatam-un-Nabiyyin* has been used in the sense that a Prophet whose

ministry is not final may leave some injunctions or commandments incomplete or unexplained thus providing scope for a succeeding prophet to complete the task. But the Prophet who will have no successor is more considerate and provides clear guidelines for his followers, for he is like a father who knows that after him there will be no guardian or patron to look after his son". (Vol. 6, p. 581).

11. *'Allama Baidawi* (died A.H. 685) in his commentary, *Anwar-ul-Tanzil,* writes: "In other words he Muhammad (PBUH), is the last of all prophets. He is the one in whom the line of Prophets ends or the one whose advent has sealed the office of Prophethood. The appearance of Hadrat 'Isa (peace be on him) after Prophet Muhammad (PBUH) is not a contradiction of the finality of Muhammad's Prophethood, because Hadrat 'Isa will appear as a follower of the Shari'ah of Muhammad". (Vol. 4, p. 164).
12. *'Allama Hafiz-ud-Din Al-Nasafi* (died A.H. 710) in his commentary, *Madark-ut-Tanzil,* writes: "And he, Muhammad (PBUH), is the one who has brought the line of Prophets to an end ..... in other words he is the last of all prophets. God shall not appoint another prophet after him. In respect of Hadrat 'Isa it may be stated that he is among those who were appointed Prophets before the time of Muhammad

(PBUH). And when Hadrat 'Isa appears again, he will be a follower of the Shari'ah of Muhammad, and one among the faithful". (p. 471).

13. *'Allama 'Alau-Din Baghdadi* (died A.H. 25) in his commentary, *Khazin,* writes: "*Wa Khatamun-Nabiyyin*' in other words God has ended prophethood in him, Muhammad (PBUH). Henceforth there is no prophethood after him, nor is there any partner with him in prophethood .... *Wa Kan Allahu Bikulle Shaiin 'Alima,* God is aware no prophet will come after him". (pp. 471 - 472).
14. *'Allama Ibn Kathir* (died A.H. 774) writes in his well-known commentary, "Hence this verse is a clear proof of the fact that no prophet will come after Muhammad (PBUH) and when it is said that no prophet will come after him it is a foregone conclusion that no messenger will succeed him either, for the office of a messenger holds prominence over the office of a prophet. Every messenger is a prophet, but all prophets are not messengers. Any one who lays a claim to prophethood after Muhammad (PBUH) is a liar, a disruptionist, an impostor, depraved and a seducer despite his wonderous jugglery and magical feats. Any one who would make this claim in future till the end of the world belongs to this class". (Vol. 3, pp. 491 - 494).

15. *'Allama Jalal-ud-Din Suyuti* (died A.H. 911) writes in his commentary entitled *Jalalain,* "God is aware of the fact that no prophet will succeed Muhammad (PBUH) and when 'Isa (peace be on him) will re-appear in the world he will act according to the Shari'ah of Muhammad (PBUH)". (p. 768).
16. *'Allama Ibn Nujaim* (died A.H. 970) in his renowned work of the canons of Fiqh entitled *Al-'Ashbah wan-Nazair,* Kitab-us-Siyyar; Bab: al-Raddah' writes: "A person who does not regard Muhammad (PBUH) as the Last Prophet of God is not a Muslim, for the finality of Muhammad's (PBUH) prophethood is one of those fundamental articles of faith which a Muslim must understand and believe". (p. 179).
17. *Mulla 'Ali Qari* (died 1016 A.H.) in his commentary *Fiqh-Akbar,* writes: "To lay a claim to Prophethood after the ministry of our Prophet Muhammad (PBUH) is a sheer infidelity by the consensus of *ummah".* (p. 202).
18. *Shaikh Isma'il Haqqi* (died 1137 A.H.) while elucidating this verse in his commentary *Ruh-ul-Bayan,* writes: "Asim reads the word *Khatam* with a vowel stress on the letter ت which means the instrument of stamping or sealing, just as 'Printer' is the machine which 'imprints'. The connotation of the word is that the Holy Prophet (peace and blessings of Allah be upon him) was the last of all prophets and

God has sealed the office of prophethood through his agency. In Persian the same meaning will be expressed by the term (مہر پیغمبراں) The seal of Prophets i.e., his (Muhammad) (PBUH) advent sealed the door of prophethood and the line of prophets ended in him. Other reciters pronounce the word *Khatim* with the vowel, point under the letter ت which means to say that Muhammad (PBUH) was the one who sealed the doors of Prophethood. In Persian the same meaning will be expressed by the term مہر کنندۂ پیغمبراں "Sealer of the prophets" so both ways the word *Khatam* bears one and the same meaning. Henceforth the ulema of the *ummah* of Muhammad (PBUH) will inherit only spiritual eminence from him. The inheritance of Prophethood is extinct, for Muhammad (PBUH) has sealed the office of Prophethood for all time to come. The appearance of Hadrat 'Isa (peace be on him) after Muhammad (PBUH) is not a contradiction of the finality of Muhammad's (PBUH) Prophethood. The term *Khatam-un-Nabiyyin* makes it clear that no one will be appointed a prophet after Muhammad (peace and blessings of Allah be upon him).

"Hadrat 'Isa was appointed Prophet before Muhammad (PBUH) and Hadrat 'Isa will appear as a follower of the Shari'ah of Muhammad (PBUH). He ('Isa) will offer prayers with his

face turned towards the Qiblah designated by Muhammad (PBUH). Hadrat 'Isa will be one among the faithful of Islam. He will neither receive any Divine revelation nor will issue new injunctions; he will act as a follower of Muhammad (PBUH). *'Ahl-Sumat wal Jam'at* (the Sunni sect) believe that no prophet will come after our Holy Prophet Muhammad (PBUH) because God has affirmed *Wa-Lakin Rasul Allahe wa Khatam-un-Nabiyyin,* and the Holy Prophet has said: *La Nabiya Ba'di* (There will be no Prophet after me.) Henceforth anyone who says that a prophet will succeed Muhammad (peace and blessings of Allah be upon him) will be proclaimed an apostate, because he has denied a basic article of faith. Similarly anyone who casts doubt about the finality of Muhammad's (peace and blessings of Allah be upon him) prophethood, will also be declared an infidel, because the foregoing discussion has distinguished right from wrong. And any claim to prophethood after Muhammad (PBUH) is absolutely false".

19. In *Fatawa-i-Alamgiri* which was compiled by the eminent scholars of the Indian subcontinent at the command of *Aurangzeb 'Alamgir,* in the 12th century Hijri, it is recorded: "A man who does not regard Muhammad (PBUH) as the final Prophet of God, is not a Muslim, and if such a man claims to be a mes-

senger or prophet of God, he shall be proclaimed an apostate". (Vol. 2, p. 263).

20. *'Allama Shoukani* (died 1255 A.H.) in his commentary, *Fath-ul-Qadeer,* writes: "A majority of people have read the word *Khatam* with the vowel point under the letter ـِـ but 'Asim reads the same word with the vowel stress on ـَـ. The first reading means that Muhammad (PBUH) ended the line of prophets i.e., in other words the Holy Prophet came last of all the prophets. The second reading means that the Holy Prophet was the seal by which the office of Prophethood was finally closed; and that his advent lent grace to the group of Allah's prophets.

21. a) *'Allama Alusi* (died 1270 A.H.) in his commentary, *Ruh-ul-Ma'ani,* writes: "The word 'Prophet' is common, but the word 'Messenger' has a particular significance. Hence when the Holy Prophet (PBUH) is called the 'Seal of Prophets' it necessarily follows that he is also the 'Seal of Messengers'. The implication of the Holy Prophet's position as 'the Last of all Prophets and Messengers of God' is that by his Muhammad (PBUH), elevation to the dignity of prophethood in this world, the same dignity has henceforth been abolished and no man can attain that dignity now". (Vol. 22, p. 32).

b) "Anyone who claims to be the recipient of Divine revelations as a prophet after the advent of Prophet Muhammad (PBUH), shall be declared an infidel. There is no difference of opinion among Muslims on this point" *(ibid.,* vol. 22, p. 38).

"The affirmation in the Book of God of Prophet Muhammad (PBUH) as 'the last of the Prophets is unequivocal. The *Sunnah* has clearly explained this point and the *ummah* has reached a consensus on it. Hence any one who lays a contradictory claim against this position shall be declared an apostate (*ibid,* vol. 22, p. 39).

These are the expositions of the leading savants; jurists, scholars of Hadith and commentators of every realm of Islam, from the sub-continent of India, Morocco and Spain (Andulus) and from Turkey to Yemen. We have indicated the years of their birth and death in each case so that the reader may realise at first glance that this list includes eminent authorities of every century of the Islamic history falling between the first and the thirteenth century. We might even have added expositions by the learned doctors of Islam belonging to the 14th century but we omitted the ulema of the 14th century purposely because someone might state that these scholars had explained the meanings of *Khatam-i-Nabuwat* (ختم نبوت) as 'the Seal of Prophets' or 'the last of all prophets' to refute the claim of the 'new prophets' of the modern age.

It cannot, however, be said that the ulema of the past centuries entertained feelings of animosity against a later day personality claiming to be a prophet. These writings also make it clear beyond doubt that from the first century up to the present-day the entire Muslim world has unanimously taken the expression *Khatam-un-Nabiyyin* خاتم النبيين. to mean 'the last of all prophets'. Muslims of all periods have been unanimous in the belief that the office of Prophethood has been permanently sealed after the advent of the Holy Prophet (peace and blessings of Allah be upon him). There has never been any difference of opinion among Muslims that any person who prefers a claim to prophethood and those who believe in such a claim are outside the pale of Islam. It is now up to all reasonable persons to judge that in the face of all this massive evidence – the plain dictionary meaning of the word *Khatam-un-Nabiyyin* خاتم النبيين . , the interpretation of the Quranic verse in its true perspective, the exposition of the Holy Prophet himself and the consensus on the finality of prophethood of Muhammad (peace and blessings of Allah be upon him) of the entire body of Muslims all over the world from the time of the companions of the Holy Prophet to the present day followers of Islam — what scope is left for an alternative interpretation and what justification can they give for opening the door of prophethood for a new claimant. Furthermore, how can those people be recognized as Mus-

lims who have not only expressed their opinion in favour of opening the door to prophethood, but they have, in fact, catapulted a man into the mansion of the prophets of God and have become the followers of this trespasser? In this connection three more points are noteworthy.

IS GOD THE ENEMY OF OUR FAITH

In the first place, Prophethood is a delicate matter. According to the Holy Qur'an the idea of Prophethood is such a fundamental article of faith that one who believes in this idea is a believer and he who disbelieves is an infidel. If a man does not put his faith in a prophet he is an apostate; similarly if he believes in the claim of an impostor to be a prophet, he becomes an infidel. In such a delicate and important matter Omniscient God certainly cannot be expected to have made a slip. If there were to be a Prophet after the time of Muhammad (PBUH) God would have made this possibility very clear in the Holy Qur'an or He would have commanded His Apostle Muhammad (PBUH) to make a clear declaration of it. The Apostle of God (PBUH) would never have passed away without having forewarned his people that other Apostles would succeed him and that his followers must put their faith in the succeeding prophets.

Had God and His Messenger (PBUH) any intention of undermining our faith by hiding from us the possibility of opening the door of Prophethood after the advent of Muhammad (PBUH) and the coming of a new prophet, this leaving us in a quandary that if we did not believe in the ministry of a new prophet we would be apostated from Islam? Further than this, not only were we kept in the dark by God and His Messenger (PBUH) about all this, but

on the contrary, they made observation and affirmations which the *Ummah* for the last thirteen hundred years has taken to mean and even today holds the view that no prophet will come after Muhammad (PBUH).Could God and His Messenger really tamper with our faith? Supposing for a moment that admittance of the office of Prophethoood is open and a new prophet does appear, we shall refuse him without fear. For this refutation God might call us to account on the Day of Judgment; but we shall place the whole record of His own affirmations and injunctions before Him and this evidence will prove that (God-forbid) Allah's Book and the *Sunnah* of His Messenger had led us to disbelieve the new prophet and had thus condemned us to be infidels. We have no fear that after considering this record God Almighty will consider it fit to punish us for blasphemy against the new Prophet. But if the door of Prophethood is in fact closed and no Prophet will arise after Muhammad (PBUH), and despite this fact a person puts his faith in the claim of a new prophet, that person should think well indeed as to what record can be presented before God in his defence to avoid the punishment for blasphemy and to achieve salvation? Such a man should look through the material of his defence before he is produced in the august court of the Almighty. He should compare this material with the record that we have presented and then judge for himself if the material upon which he is

relying for his defence is worth the trust of a reasonable man and can he count the risk of facing the charge of blasphemy and be punished for it with the kind of defence that he has at his disposal?

DO WE NEED A PROPHET NOW?

The second point which requires consideration is that Prophethood is not a quality to be acquired by any person who proves himself worthy of it by devoting himself to prayers and righteous deeds. Nor is it anything like a reward given in recognition of good service. Prophethood is an office and Allah appoints some to this office to fulfil a special need. When such a need arises God appoints a Prophet to fulfil it. Allah does not send prophets in rapid succession when there is no need or when the need has been fulfilled. When we refer to the Qur'an in order to find out conditions when the Prophets were appointed by Allah, we come to know that there are only four conditions under which the Prophets have been sent unto the world.

Firstly there was need for a Prophet to be sent unto a certain nation to which no prophet had been sent before and the message brought by the Prophet of another nation could not have reached these people.

Secondly, there was need for appointing a prophet because the message of an earlier Prophet had been forgotten by the people, or the teachings of the former prophets had been adulterated and hence it had become impossible to follow the message brought by that prophet.

Thirdly, the people had not received complete mandate of Allah through a former prophet. Hence

succeeding prophets were sent to fulfil the task of completing the religion of Allah.

Fourthly, there was need for a second prophet to share the responsibility of office with the first Prophet.

It is obvious that none of the above needs remains to be fulfilled after the advent of Prophet Muhammad (PBUH).

The Holy Qur'an says that Prophet Muhammad (PBUH) has been sent as a bearer of instructions for the whole mankind. The cultural history of the world bears testimony to the fact that since the advent of the Holy Prophet (PBUH) up to the present time such conditions have always prevailed in the world which were conducive to transmitting his message to all nations at all times. It follows, therefore, that different nations no longer need different prophets after the time of the Holy Prophet (PBUH). The Holy Qur'an and the records of Hadith and the biographical details of the life of Muhammad (PBUH) stand witness to the fact that the Divine message brought into this world by the Holy Prophet is exact in its original and pure form. The Prophet's message has suffered no process of distortion or falsification. Not a single word has been added to or expunged from the Holy Book which the Prophet Muhammad (PBUH) brought unto the world from Almighty Allah, nor can anyone make additions to or delete anything from it till the Day of Resurrection.

The message which the Holy Prophet (PBUH) conveyed by word and action has been transmitted to us in such comprehensive, pure and original form that we feel as if we were living in the environment and period of the Holy Prophet (PBUH).

In this way the second condition under which Prophets are sent unto the world has also been fulfilled.

Thirdly, the Holy Qur'an clearly affirms that God has finally completed His Divine mission through the agency of Prophet Muhammad (PBUH). Hence there is no room for a new prophet to carry the Divine mission to completion.

As regards the fourth condition, if a partner was really needed he would have been appointed in the time of Prophet Muhammad (PBUH) to share the burden of his ministry. Since no co-prophet was appointed, ths condition also stands fulfilled.

We should, therefore, look around for a fifth condition under which a new prophet might be needed after Muhammad (PBUH). If a man argues that the people have fallen into depravity, hence there is need for a new prophet to reform the degenerate people, we shall ask him; when did a prophet ever come to introduce reforms only that we should need one now to carry out the work of reformation? A prophet is appointed so that he may be the recipient of Divine revelation and Divine revelations are made with express purpose of transmitting a new message or to correct the wrongs that

have crept into an earlier religion.

When the Holy Qur'an and the *Sunnah* of the Holy Prophet (peace and blessings of Allah be upon him) have been preserved in their original and comprehensive form and when the Divine mission has been completed by Muhammad (PBUH), all possible needs for the transmission of Divine revelations have now been fulfilled and there is further need only of Reformers to cleanse the evils of mankind, but there is no room for the prophets.

A NEW PROPHETHOOD IS A CURSE RATHER THAN A BLESSING FOR THE UMMAH

The third point which needs consideration is that whenever a Prophet is sent unto a certain people the question of faith and infidelity invariably arises among these people. The faithful form one *Ummah* and the disbelievers automatically form different community. The difference that keeps these two communities apart is not peripheral or superficial but a basic and fundamental difference of belief or disbelief in a Prophet; and those two communities can never merge with each other unless people of one side decide to surrender their faith.

In addition, these two *ummah* obtain guidance and derive their law from two different sources. One sect follows the law emanating from the Divine message and *sunnah* of the Prophet they believe in; the other community is fundamentally opposed to the idea of this prophet being the "law-giver". On this basis, it becomes an impossibility for these two sections to join in a unified and cohesive society. It will be perfectly clear to a man who keeps the above facts in view that the Finality of Prophethood is a great blessing from Allah for the people of Islam. It is due to this that the *Ummah* has been able to form a permanent universal Brotherhood.

The belief in the finality of Prophethood has secured Muslim society from the danger of any fundamental dissension which might result in permanent division in its ranks. Now every man who accepts Muhammad (PBUH) as a divinely appointed Guide and Leader and also is not inclined to seek instruction from any other source except the Divine message of the Holy Prophet (PBUH) is member of the brotherhood of Islam and on this basis, can join this brotherhood at any time.

If the office of Prophethood had not been sealed once and for all after Muhammad (PBUH), the people of Islam could never have forged a cohesive society and every new prophet would have shattered the unity of the *Ummah*.

A reasonable man after a little deliberation will come to the conclusion that when a Prophet has been sent unto the whole world (not just unto a certain group or nation), and when the Divine message has been completely transmitted through this Prophet and further when the teachings of the Prophet have been fully preserved, the office of Prophethood should be sealed after him in order that the whole world may unite in allegiance to this Prophet and form one brotherhood of the faithful. Only in this way can universal brotherhood of Islam be secured against needless dissensions which might have repeatedly erupted on the appearance of every successive Prophet.

A Prophet may be a shadow or a *buruzi* Prophet; or "A Prophet who is a law-giver and the bearer of a Divine Book". The appearance of any one of the above God appointed Prophets will invariably have the social consequence of his followers forming one *Ummah* and his detractors being condemned as 'infidels and hence outside the pale of Islam. This division of mankind is unavoidable when the need for a Prophet is inevitable. But in the absence of such a need, it is utterly impossible to expect that Allah in His Wisdom and Beneficence will needlessly cause strife among His creatures on the question of faith and disbelief, thus for ever preventing His creatures to form one *Ummah.*

Hence what is confirmed by the Qur'an and what is clearly affirmed to be true by the *Sunnah* and the consensus of the *Ummah,* is also corroborated by Reason.

Reason demands that the office of Prophethood should remain sealed hereafter for all time to come.

THE REALITY OF 'MASIH' i.e. "THE INCARNATION OF JESUS CHRIST"

The propagandists of the New Prophethood usually tell the Muslims that the traditions have foretold the arrival of a 'Christ incarnate'. They argue that Christ was a Prophet, hence his reemergence is not contrary to the concept of the Finality of Prophethood. The concept of the Finality of Prophethood is valid, but, nevertheless the idea of the arrival of 'Christ incarnate' is also tenable.

Further on they explain that 'Christ incarnate' does not refer to the Christ, son of Mary. Christ is dead. The person whose arrival has been foretold in the tradition is a 'man like Christ', 'an incarnation of Hadrat 'Isa. And he is such and such a person who has already arrived. To follow him is not contrary to belief in the Finality of Prophethood'.

To expose the fallacy of this case we record here authentic traditions on this subject with full references to the authoritative works on *Hadith*, after going through the collection of *Ahadith*, the reader can judge for himself as to how the observations of the Holy Prophet (peace and blessings of Allah be upon him) are being presented today in a form which bears no relation to their original shape and content.

TRADITIONS RELATING TO THE DESCENT OF CHRIST, SON OF MARY

1. Hadrat Abu Huraira reports that the Prophet of God (PBUH) said; "I swear by Him Who has power over my life, the son of Mary shall descend among ye as a just ruler. He will break the cross and kill the swine;[6] and he will put an end to war'.

(Bukhari, Kitab Ahadith al-Anbiya; Bab: Nuzul 'Isa Ibn Maryam; *Muslim,* Bab: Bayan Nuzul 'Isa, *Tirmidhi,* Abwab-al-Fitan; Bab: Fi Nuzul 'Isa; *Musnad Ahmad,* Marwiyat Abu Huraira.)

In another tradition the word *Jizya* has been substituted for *Harb* 'war' i.e. he will abolish the *Jizya* on nonbelievers.[7]

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6. The implication of "Breaking the Cross" and "Killing of the Swine" is that Christianity will become defunct as a religion. The whole edifice of the Christian religion is based on the belief that God crucified His only son (i.e. Hadrat 'Isa (peace be on him) on the Cross and caused him to suffer this 'accursed' death so that he might thus expiate for the sins of man. Among the followers of God's Prophets the Christians are unique in having rejected the entire Shari'ah of God and retaining this belief only.

   The swine has been declared unlawful by all the Prophets, but the Christians have gone as far as to make it lawful. Hence when Hadrat 'Isa will proclaim on his appearance, "I am not the son of God; I did not die on the Cross, not did I expiate for the sins of anyone", the whole basis of Christian belief will be demolished. Similarly the second destinctive characteristic of Christianity will vanish when Hadrat 'Isa (PBUH) will say: "I never declared the swine lawful for my followers nor did I proclaim them free from the restraints of Divine Law".

7. In other words this expression means that differences between the followers of various religions will vanish and the whole mankind will join the brotherhood of Islam. Consequently, there shall no longer

2. Another tradition reported by Hadrat Abu Huraira, says :The Doomsday shall not be established before the descent of 'Isa, son of Maryam: and these words are followed by the text as given in the tradition quoted above. (*Bukhari,* Kitab-ul-Muzalim: Bab: Kasr-ul-Salib Ibn Majah, Kitab-ul-Fitan al-Dajjal).
3. Hadrat Abu Huraira reports that the Apostle of Allah (PBUH) observed: "What will you be like when the son of Mary shall descend among ye and a person from among ye will discharge the office of Imam[8] (Leader in prayers)" (*Bukhari,* Kitab Ahadith Anbiya; Bab: Nuzul 'Isa; *Muslim,* Nuzul 'Isa; *Musnad Ahmad,* Marwiyat Abu Huraira).
4. Hadrat Abu Huraira reports the Apostle of God (PBUH) having said: "Christ, son of Mary, will then kill the swine and remove the Cross. A congregation for prayer will be held for him. He will distribute such an enormous quantity of goods that none will be left in need of anything. He will abolish taxes. He will encamp at Rauha (a place situated at a distance of 35 miles from

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be any war or cause for imposing religious tax on anyone. This interpretation is supported by Tradition No.5 and quoted hereafter.

8. The implication is that Hadrat 'Isa will not act as the leader of prayers. He will offer prayers behind the already existing Imam (leader in prayers) of Muslims.

Medina) and from there, set out to perform Hajj or 'Umra or both. (The reporter is in about as to which of these two had been mentioned by the Holy Prophet (PBUH).
(Musnad Ahmad, Silsila Marwiyat Abi Huraira; *Muslim,* Kitab-ul-Hajj, Bab: Jawaz-ul-Tamattu fil-Hajj wa-al-Qur'an).

5. Hadrat Abu Huraira relates that the Prophet of God (PBUH) after mentioning the exile of Dajjal said: "The Muslims will be preparing for war with Dajjal and they will be falling in line in preparation for offering prayers and the *Takbir* will have been said for prayers when in the meantime Christ, son of Mary, will descend and lead the Muslims in prayer. The enemy of God (Dajjal) on seeing him will start melting like salt in water. If Christ would leave Dajjal alone, he would melt and die anyway but God will cause Dajjal to be slain at the hands of Christ and Christ will display his spear stained with the blood of Dajjal to the Muslims".
Mishkat, Kitab-ul-Fitan; Bab: al-Malahim quoted by *Muslim).*

6. Abu Huraira (God be pleased with him) reports that the Apostle of God (peace and blessings of Allah be upon him) affirmed: "No Prophet shall come during the period between me and Christ. And Christ shall descend. Recognise him when you see him; he is a man of medium height and of a rudy, fair complexion. He will

be dressed in two pieces of yellow garment. The hair of his head will appear as if water is trickling out of them, though his hair would not be wet. He will fight for the cause of Islam. He will break the Cross into pieces. He will slay the swine. He will abolish the *Jizya* on non-believers. In his time God will put an end to all other faiths except the religion of Islam. And Christ will kill Dajjal. He will live on this earth for a period of forty years and at the end of this period he will pass away. The Muslims will offer the funeral prayers of Christ.

(Abu Dawud, Kitab-ul-Malahim Bab: Khuruj-ul-Dajjal, *Musnad Ahmad;* Marwiyat Abu Huraira).

7. Hadrat Jobir b. 'Abdullah reports that he heard the Prophet (PBUH) as saying: "Then Christ, son of Mary, will descend. The leader of the Muslims will say to him, : "Come, lead us in prayer", but he will reply, "No be thou your own leaders in prayer".[9] He will say this out of respect for the dignity that God has bestowed on the people of Islam".

(Muslim, Bayan Nuzul 'Isa Ibn-a-Maryam; *Musnad Ahmad,* Basilsila Marwiyat Jabir bin 'Abdullah).

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9. The implication of this observation of Christ is that "Someone from amongst you should act as your leader".

8. In connection with the episode of Ibn Sayyad Jabir bin 'Abdullah relates that 'Umar bin Khattab (may God be pleased with him) submitted: "O Apostle of God (peace be on you), allow me to slay him. In reply the Prophet of God (PBUH) observed; "If indeed this man is he (referring to Dajjal), then he shall be slain by Christ, son of Mary. You shall not slay him. But if this man is not he (Dajjal), then you have no right to kill an individual from amongst those to whom we have guaranteed protection (dhimmies)".
   (Mishkat, Kitab-ul-Fitan; Bab: Qissa Ibn Sayyad quoted by *Shara al-Sunnah al-Bhghawi).*
9. Jabir b. 'Abdullah relates that while narrating the episode of Dajjal the Holy Prophet (PBUH) observed: "At that time Christ, son of Mary, will suddenly descend among the Muslims. A congregation will be assembled for prayer and he shall be asked: "O Spirit of God, come forward and lead (us in prayer)". But he will say, 'No your own Imam shall step forward and act as the leader'. Thus when the Muslims will have offered the morning prayer, they will set out to do battle against Dajjal. When that liar will look on Christ, he will start melting like salt in water. Christ shall advance towards him and slay him. And it will come to pass that every stone will cry out: 'Spirit of Allah, this Jew is hiding behind me'. Not a single follower of Dajjal will escape

slaughter".
(Musnad Ahmad, Basilsila Riwayat Jabir b. 'Abdullah).

10. Hadrat an-Nawas b. Sama'n (while relating the story of Dajjal) reports: "Meantime when Dajjal will be engaged in perpetrating such deeds God shall send Christ, son of Mary. Christ will descend near the white tower in the Eastern quarter of Damascus, wearing two pieces of yellow garment and resting his hands upon the arms of two angels. When he will bend his head, it would seem that drops of water would fall down from his head and when he will raise his head it would seem as if pearls would be trickling in the form of drops. Any infidel who will be within reach of the air of his breath and as far as his eye would see – will not escape death. Later the son of Mary will pursue Dajjal and will overtake him at the gate of Lydda[10] and put him to death".
(Muslim, Dhikr Dajjal; *Abu Dawud* Kitab ul-Malahim; Bab: Khuruj; Dajjal, *Tirmidhi,* Abwab-ul-Fitan; Bab: Fi Fitna al-Dajjal; *Ibn Majah,* Kitab ul-Fitna; Bab; Fitna al-Dajjal).

11. "Abdullah b. 'Amr b. al-'As says that the Apostle of God (PBUH) observed: "Dajjal will arise in

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10. Please note the Lod (modern Lydda) is situated at a distance of few miles from Tel Aviv, the capital of the State of 'Israel' in Palestine. The Jews have built a large air-base at this place.

my people and will survive for forty (here the reporter is not certain whether the prophet mentioned forty days or forty months or forty years). Then God shall send Christ, son of Mary, unto the world. He will resemble in appearance with 'Urwa b. Mas'ud (a companion of the Holy Prophet). Christ will pursue Dajjal and put him to death. Following this for a period of seven years the state of the world will be such that a quarrel between two individuals will be unknown" *(Muslim,* Dhikr-ul-Dajjal).

12. Hudhaifa b. Usaid al-Ghifari reports that once the Holy Prophet (PBUH) visited us when we were sitting in company and talking to each other. The Holy Prophet (PBUH) enquired: "What are you talking about"? The people said, "We were talking about the Doomsday". The Holy Prophet (PBUH) observed: "Doomsday shall not be established before the appearance of ten signs. He then enumerated those signs as:
    i) Smoke,
    ii) Dajjal,
    iii) Daabba,
    iv) Rising of the sun in the West,
    v) The Descent of Christ, son of Mary,
    vi) Apearance of Yajuj and Majuj,
    vii) Formation of three huge cavities or landslides on the earth one in the East,
    viii) Second in the West,
    ix) And third in the Arabian Isles,

x) Finally a huge conflagration which will arise in Yemen and drive people towards the plain of Doom".

(Muslim, Kitab ul-Fitan wa Ashrat-us Sa'h; *Abu Dawud,* Kitab ul-Malahim; Bab: Amarat ul-Sa'h).

13. It is reported by Thauban, the freed slave of the Holy Prophet that the Holy Prophet (PBUH) observed: "God will grant protection from Hell fire to two groups from among the people of my *Ummah;* one group consists of those who will invade India; the other group will consist of those who will align themsleves with Christ, son of Mary".

(Nasa'i, Kitab ul-Jihad; *Musnad Ahmad,* Bisil-sila Riwayat Thauban).

14. Mujamme b. Jaria Ansari reports: "I heard the Holy Prophet (PBUH) as saying: Christ, son of Mary, will slay Dajjal at the gate of Lod (Lydda)" *(Musnad Ahmad Tirmidhi,* Abwab-ul-Fitan).

15. Abu Umama al-Bahli (mentioning Dajjal in the course of a long tradition) reports "Exactly when the Imam of the Muslims will step forward to lead the morning prayers, Christ, son of Mary, will descend among them. The Imam will retreat to make room for Christ to lead the prayers. But Christ patting the Imam in the middle of his shoulders will say "Nay, thou shall act as leader, for this congregation has assembled to follow you in prayer". Hence the Imam will lead the prayers. When the prayer is

over Christ will command, 'Open the Gate'. The gate shall be thrown open.

Dajjal will be present outside the gate with a host of seventy thousand Jewish troops. As soon as Dajjal catches the sight of Christ, he will start melting like salt in water, and will run away. Christ will say to him, "I shall strike you with such force that you will not survive the blow". Christ will pursue and overtake him at the eastern gate of Lod (Lydda). God will cause the Jews to be defeated. Earth shall be filled with Muslims as a vessel is filled to the brim with water – the entire world shall recite the same Kalima and worship shall be offered to none else except God Almighty".

(Ibn Majah, Kitab-ul-Fitan; Bab: Fitan Dajjal).

16. 'Uthman b. Abi al-'As reports that he heard the Prophet of God (PBUH) as saying: "And Christ, son of Mary, will descend at the time of morning prayer. The leader of the Muslims will say to him, "O Spirit of God, be thou our leader in prayer" He will answer: "The people of this *Ummah* are learders unto each other". At this, the leader of the Muslims shall step forward and lead the prayers. When the prayer is over, Christ will take hold of his weapon and advance towards Dajjal. Dajjal, on seeing Christ shall start melting like lead. Christ will slay him with his weapon. The companions of Dajjal will be defeated. They will flee away but will not find a

hiding place anywhere. Even the trees will cry out, "O pious, this infidel is hiding behind me", and the stones will say, "O pious, this unbeliever has taken cover hehind me".

(Musnad Ahmad, Tabarani Hakim).

17. Samura b. Jundub (in a long tradition) ascribes this saying of the Holy Prophet (PBUH): "Then at morning time Christ, son of Mary, shall descend among the Muslims. And Allah shall cause Dajjal and his hosts to suffer a most crushing defeat. Even the walls and roots of the trees will cry out, "O pious, this infidel is hiding behind me. Come and strike him to death".

(Musnad Ahmad, Hakim).

18. A tradition related to 'Imran b. Husain says that the Prophet of God (PBUH) observed: "There will always be a group of people among my followers who will keep firm faith in right and they shall overwhelm their opponents till God issues a decree and Christ, son of Mary, descends upon earth".

(Musnad Ahmad).

19. With reference to the episode of Dajjal, Hadrat 'Aisha (may Allah be pleased with her) reports that Hadrat 'Isa will descend and slay Dajjal. After this Hadrat 'Isa shall rule over the earth as a just leader and a benevolent sovereign for a period of forty years".

(Musnad Ahmad)

20. Safina, the freed slave of the Apostle of God

(PBUH) reports (in connection with the episode of Dajjal) that "Hadrat 'Isa will descend and God shall put an end to the life of Dajjal near the slope of *Afiq*.[11]

(Musnad Ahmad).

21. Hadrat Hudaifa b. Yaman relates (with reference to Dajjal) "When the Muslims will fall in line to offer prayers, Christ, son of Mary, shall descend from heaven before their eyes. He will lead the prayers. When the prayers are over he will say to the people: "Clear the way between me and this enemy of God". God will give victory to the Muslims over the hosts of Dajjal. The Muslims will inflict dire punishment upon the enemy. Even the trees and stones will cry out, "O Abdullah, O Abdur Rahman, O Muslim,, come, here is a Jew behind me, kill him". In this way, God will cause the Jews to be annihilated and Muslims shall be the victors. They will break the Cross, slaughter the swine and abolish *Jizya* (levied on non-Muslims)" *(Mustadrak Hakim* — A brief version of this tradition has been recorded in *Muslim*. Hafiz

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11. *Afiq* known as *Fiq* in modern times is a city in Syria, situated on the borderline between Syria and Israel. There is a lake called Tibriya a few miles towards the west of the city. This lake is the source of river Jordan. Towards the south-west of this lake there is a path between the mountains which descends two thousand feet to the point in the lake of Tibriya where the river Jordan rises. This mountaineous path is called the slope of *Afiq*.

Ibn Hajar in *Fath-ul-Bari* Vol. VI, p. 450 declares this tradition to be authentic).

The above are twenty-one traditions which have been transmitted on the authority of fourteen companions of the Holy Prophet and have been recorded with correct references in the most authoritative book on Hadith. In addition to these there are numerous other traditions relating to the same subject, but we have not reproduced them here for the sake of brevity. We have taken as example only those traditions which are sound and authentic as regards chain of transmission.

THE VERDICT OF THESE TRADITIONS

Anyone who reads the above traditions will come to the conclusion that they do not mention the advent of a promised Masih or a like Masih or projection of Masih. The texts referred to above leave no scope for any man who is born of human sperm from the womb of a woman to declare "I am that Masih whose advent was foretold by the Holy Prophet Muhammad (PBUH)". All the above traditions clearly and definitely proclaim the descent of that Holy Christ who was born to Mary without the instrumentality of father two thousand years ago. It is certainly of no avail at this juncture to open the debate as to whether the Holy Christ is dead or exists alive somewhere in the world. Supposing he is dead, God has the power to raise him alive,[12] otherwise also it is not beyond the Divine power of God to keep a man alive somewhere in the cosmos for as long as thousands of years; and to bring the man back to the world at His Will. At any rate a believer in the veracity and sanctity of the traditions will have no doubt that the traditions foretell the advent of 'Christ, son of Mary' and no one else. On the contrary if a person has no faith in the tradi-

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12. Those who deny this possibility should go through verse 259 of 'Surah al-Baqara' in which God affirms in clear words that He let one of His creatures lie dead for a hundred years and at the end of this period He raised the man alive.

tions, he would not be a believer in the descent of anyone, for traditions are the only bases of the doctrine of descent. In view of all this it is a strange kind of funny logic to take the doctrine of descent derived from the traditions and having torn out the clear reference to Christ, son of Mary, establish a modern day 'Christ incarnate' in place of Mary's son.

Yet another point which is made equally clear by the traditions is that Christ, son of Mary, will not descend in the capacity of a newly appointed Apostle of God. He will not receive any Divine revelations. He will not be the bearer of any new message or repository of a fresh mandate from God, nor will he amend, enlarge or abridge the Shari'ah of Muhammad (PBUH), or indeed, will Christ, son of Mary, be brought into the world to accomplish the renewal of faith. Christ, son of Mary, will not call upon the people to put their faith in his own prophethood, nor will he found a separate community of followers.[13] He will be ap-

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13. The Ulema of Islam have explained this question in detail. 'Allama Taftazani (722 A.H.-792 A.H.) in *Sharа 'Aqaid-i-Nasafi* writes: "It is established that Muhammad (PBUH) is the Final Prophet..... If it is said that according to the Hadith the descent of Christ will take place after Prophet Muhammad (PBUH) we shall say, "Yes, this fact has been mentioned in the traditions. But Christ will appear as a follower of Muhammad (PBUH). The Shari'ah of Christ stands abrogated. Hence, he will neither receive any Divine revelations, nor will he establish any canon. In all his actions he will present Muhammad (PBUH) only".

pointed to accomplish a particular task and this will be to root out the mischief of Dajjal. To serve this purpose Hadrat 'Isa will descend in such a manner that those Muslims among whom he appears, will have no doubt at all about his identity as 'Isa, son of Maryam, whose advent at a most opportune time was foretold by Prophet Muhammad (PBUH). Hadrat 'Isa will join the community of Muslims and will offer prayers behind the incumbent Imam of the Muslims.[14] He will allow the incumbent Imam of

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The same view point has been re-affirmed by 'Allama Alusi in *Tafsir Ru-al-Ma'ani.* Later when Christ appears, he will retain his dignity as a former Prophet. After all, God will certainly not divest him of this dignity, but he will not follow his former mandate, because the Shari'ahs of all prophets, including that of Christ stand abrogated. Hence, it will be a Divine obligation upon Christ to follow in letter and spirit the law of Muhammad (PBUH). He will receive no Divine revelation nor will he be charged with the duty of giving new religious laws. In all his deeds Christ will function as a deputy and one among the rulers of the followers of Muhammad (PBUH).

Imam Razi further elucidates this point like this:

The period of the Prophets extended as far as the advent of Prophet Muhammad (PBUH) when Muhammad (PBUH) was raised as a Prophet, the era of the advent of new Prophets came to an end. It is not beyond comprehension that Christ, after his descent, will act as a follower of Muhammad (PBUH).

14. Although two traditions (No. 5 and 21) bear ample evidence that Hadrat 'Isa will act as leader in the first prayer after his descent, the majority of the traditions which are comparatively more authentic (vide No. 3-7-9-15-16) speak of the fact that Hadrat 'Isa will decline to lead the prayers. He will call upon the incumbent Imam of the Muslims to step forward and lead the prayers. All scholars of traditions and commentators are agreed on this latter point.

the Muslims to supersede him so as to make it clear beyond any shadow of doubt that he has not descended to assert his position as a Prophet or to carry out the office of Prophethood. There is no doubt that in the presence of a Prophet among a community of people no other person can assume the office of an Imam or a leader. Hence when Hadrat 'Isa will become an individual member of the Fraternity of Islam, this fact will in itself proclaim to the world that he has not descended to assume the office of a Prophet. On this basis, therefore, the question of opening the seal for Prophethood at the second coming of Christ is completely irrelevant.

It might be said (without actually comparing the two situations) that Hadrat 'Isa's advent will be like the appointment of a former Head of State to render some State service under the regime of the present Head of State. It is not too difficult for a man of ordinary commonsense to understand that the appointment of a former Head of State to render some State duty under the regime of a present Head is not a violation of the constitution of the State. Two cases, however, do violate the State Law. In the first case, if a former Head of State makes a bid to assume that office once again. In the second case, if a person refutes the existence of the former regime of a defunct Head of State, for this would be tantamount to challenging the validity of the tasks carried out by the former regime. In the absence of any one of the above two eventualities,

the mere appointment of a past Head of State to a State duty does not change the constitutional position. The same applies to the second advent of Christ, son of Mary. The seal of Prophethood is not violated by his second advent. However, if he assumes the office of Prophethood once more and starts performing the duties of a Prophet or conversely a man repudiates the sanctity of Christ as a former Prophet, both these cases constitute a violation of God's law in respect of the creation of Prophets. The traditions have clearly ruled out the existence of both these possibilities. On the one hand, the traditions affirm that no Prophet shall come after Muhammad (PBUH). At the same time they foretell the second coming of Christ, son of Mary. This is sufficient to make it clear that during his second advent in the world, Christ will not discharge the duties of a Prophet.

In the same manner, his advent will not give rise to a new question of Faith or apostasy among the followers of Islam. Any one who repudiates the sanctity of Christ as a former Prophet is an apostate. The Holy Prophet (PBUH) himself affirmed Christ's sanctity as a former Prophet. The followers of Muhammad (PBUH), therefore, have from the beginning, always believed in the sanctity of Christ as a former Prophet. This belief will hold good even at the time of the second advent of Christ. At that time Muslims will not put faith in the ministry of a new prophet. They will retain their belief in the sanctity

of Christ as a former Prophet. This position is neither contrary to faith in the Finality of prophethood today nor will it be derogatory to this belief at the time of Christ's second advent in the world.

The last point which is made clear by these other traditions and numerous other pertains to the fact that Dajjal (for the suppression of whose grave misdeeds God will send Christ, son of Mary, will arise among the nation of Jews and that he will impose as 'Masih'.

No one can understand the reality of this fact without studying the history of the Jews and their religious beliefs. After the death of Hadrat Sulaiman the tribe of Israel suffered perpetual decline until it came to pass that they became slaves of the Babylonian and Assyrian Empires and their Imperial masters dispersed them over the face of the earth. At that moment of their history the Prophet of the Jews began to deliver glad tidings of the arrival of a 'Masih' from God who will redeem them from disgrace. On the basis of such prophecies the Jews had long awaited the advent of a 'Masih' who would be a king. This king would fight and win territories. He would gather Jews from all over the world and assemble them in Palestine. He would create a mighty Jewish Empire. Contrary to all their eager expectations when the God-appointed 'Masih', Christ, son of Mary, came without an army to win countries the Jews repudiated his Prophethood and

determined to put an end to his life. Since then the Jews all over the world have awaited the rise of a *'Masih, Mau'ud'* 'The Promised Messiah', the glad tidings of whose arrival has been delivered to them by their Prophets of yore. Their literature abounds with the wishful dreams of this millennium. The Jews have for centuries been savouring the imaginary pleasure afforded by the description of this milennium in Talmud and the works of the Rabbis. The Jewish nation has cherished the hope that this 'Promised Messiah' would be a great military and political leader. He will restore to them the country between the rivers Nile and Euphrates (which the Jews have always coveted as their patrimony). He will gather Jews from all parts of the world and assemble them once again in this country.

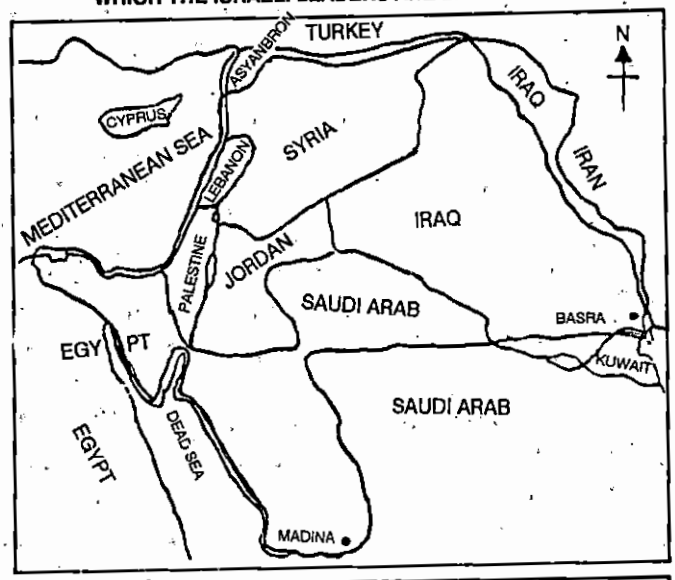
Today when we look at the affairs of the Middle East in the perspective of the prophecies of Prophet Muhammad (PBUH), we perceive at once that the stage has been set for the emergence of the Dajjal who as was foretold by the Holy Prophet (PBUH) would rise as a 'Promised Messiah' of the Jews. The Muslim people have been ejected from a large part of Palestine and in this part a Jewish State named 'Israel' has been set up. Jews from all over the world are converging at this place. America, Britain and France have helped to make this Jewish State a formidable military power.

The Jewish scientists and technocrats are developing this country fast with the massive aid to

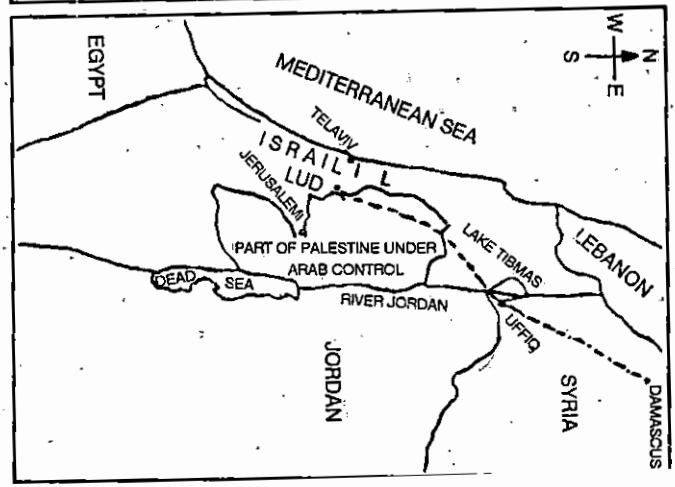
Jewish capital. The military and technical potential of Israel poses a grave threat to the neighbouring Muslim countries. The leaders of Israel have concealed their design of redeeming 'the land of their patrimony'. The map of the future Jewish State which they have been publishing for a long time is given on the following page. It shows that they wish to include in the Jewish State the whole of Syria, Lebanon, Jordan, nearly all the area of Iraq besides taking Askandron from Turkey, Sinai and Delta area from Egypt and Upper Hejaz and Naid areas from Saudi Arabia. This, of course, includes the Holy City of Medina also. In this context it is quite clear that taking advantage of the critical conditions created by a World War the Jews will certainly make a bid to grab these areas. And at this juncture will arise Dajjal whom the Jews will deem as their 'Promised Messiah'. Holy Prophet (PBUH) not only prophesied the advent to this Dajjal but also had warned the Muslims that they would suffer colossal hardships and one day will seem like one year of suffering and calamity. It was for this reason that the Prophet of God (PBUH) used to pray for protection against the great evil of 'Dajjal Masih' and he used to enjoin his followers to implore Allah to save them the severity of these evil times.

It is certain that Allah will not send any 'Christ Incarnate' to combat with this 'Dajjal Masih'. He will appoint the real Christ, the Christ who was born of Mary, and whom the Jews had declined to acknow-

AMBITIOUS PLAN OF THE FUTURE
THE JEWISH STATE
WHICH THE ISRAELI LEADERS ARE DREAMING OF



MAP NO. 1



MAP NO. 2

ledge as a Prophet two thousand years ago. He will send the same Christ whom the Jews believed they had put out of their way by killing him. The place where the real Christ will descend is not in India, Africa or America. It is in Damascus that he will appear, because this place will be the actual battle ground at that time. Look at the map on page 73 and you will find that Damascus lies at a distance of hardly 50-60 miles from the borders of Israel. If you recall the text of the traditions we have cited above you will find it not too difficult to understand that 'Dajjal' will penetrate into Syria with 70, 000 Jewish troops and will take position before Damascus. At this moment of crisis Christ, son of Mary, will descend near a white minaret in the Eastern quarter of Damascus. After the morning prayers Christ will advance with the Muslims for fighting against Dajjal. The enemy will retreat before the powerful assault of Christ, son of Mary, and Dajjal will run away towards Israel by way of the slope of Afiq (Reference to Tradition No. 21). Christ will pursue Dajjal and destroy him on the airfield of Lydda (Tradition No. 10-14-15).

A great slaughter of the Jews will ensue and every one of them will be annihilated. The nation of Jews will be exterminated (Tradition No. 19-15-21).

At the proclamation of truth by Christ, the Christian religion will become extinct (Tradition No. 1-2-4-6). And the followers of all religions, their former having renounced allegiances, will amalgamate to

form the one and only brotherhood of Islam. The traditions reveal this fact clearly beyond any doubt.

In view of the above, the propaganda net-work that has been set up in our country in the name of *Masih Mau'ud* 'the Promised Messiah' is unquestionably false and bogus venture.

One of the funniest aspects of this base movement is that the person who deems himself the subject of the prophecies of Muhammad (PBUH) has given this interesting explanation of his identity as 'Christ, son of Mary':

He (God Almighty) named me Mary in the third part of *Barahin-i-Ahmadia.* Later, as is evident from *Barahin-i-Ahmadia* I was reared in the form of Mary for two years. Then, my body was filled with the soul of Christ just as the body of Mary was filled with Christs' soul and in a metaphorical sense I became pregnant with the soul of Christ. At last after a period of many months (lasting not more than ten months) I was metamorphosed from Mary into Christ by a Divine revelation wnich has been recorded at the end of part four of *Barahin-i-Ahmadia.* Hence in this way I became the son of Mary" *(Kashti-e-Nooh,* pp. 87-89).

In other words he became Mary in the first place, then got pregnant, and lastly from his own abdomen he issued forth as Christ, son of Mary. There was one snag left, however. According to the traditions, Christ, son of Mary, would appear in Damascus, which has been a prominent and

famous place in Syria for several thousand years and still exists by this name on the map of the world.

This difficulty was explained away by another fanciful statement: "Let it be known that in respect of the interpretation of the word 'Damascus', God Almighty has explained to me in a revelation that in this place the name Damascus has been given to a village whose inhabitants possess the characteristics of Yazid and are followers of the habits and ideas of the impure Yazid. This town of Qadian, because of the reason that most of its residents possess the traits of Yazid in their character, is akin to and bears certain resemblance to Damascus (marginal note of *Izala-i-Auham*, pp. 63 to 73).

But that was not all. Yet another problem demanded clearance i.e., the traditions had prophesied that Christ would descend near a white pillar. This problem was finally solved when the new 'Christ' got a white pillar built for him. The traditions mentioned that the white pillar would be standing prior to the descent of Christ near it and in Qadian the pillar was built after the appearance of 'Masih Mau'ud'. But never mind the discrepancy. Anyone who reads the above interpretations of this 'Masih Mau'ud' with open eyes will arrive at the conclusion that a clear fraud has been openly perpetrated by an impostor.